

Contributions.

SALVATION.—NO. 3. THE PLAN OF SALVATION.

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In former communications we have noted that the object Christ had in view in coming into the world, was to *save*. We have also noted that depravity, a certain disorder has seated itself in the general make up of our beings, or persons. For this state to continue is not in harmony with the mind and will of God. Hence salvation has become necessary, and as God is a God of order, a plan for this salvation must be devised. This caused a council, of the triune powers of God to formulate this plan. From the conference of this council came the incarnation of Christ. This is referred to prophetically and typically, and in process of time it is placed upon record as acted upon.

Gen. 3: 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Gen. 22: 18. "And in thy seed shall all the nations of the earth be blest." *
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Gen. 49: 10. "The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Isa. 11: 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."—Read the next nine verses.

Isa. 40: 3. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God."

Jer. 23: 5, 6. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord, our righteousness." Mal. 3: 1. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." The foregoing quotations refer us prophetically to the incarnation of Christ. The offerings of the then existing system of worship did typically set before them the coming incarnation of Christ. By way of the record of Christ's incarnation we refer the reader to a careful reading of

Luke 1: 30-33. "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of David forever; and of his kingdom there shall be no end."

Matt. 2: 1. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the Great, behold, there came wise men from the east to Jerusalem." See Matt. 1: 18-25. Our first observation, drawn from the quotations cited is the compound nature in the person of Christ. His nature is divine and human. We must carefully distinguish between the two. As God, he is the creator of all things, governs all, worked the greatest of miracles; is omniscient, omnipresent, omnipotent, and is judge of the human family as well as their maker. As man, he labored, at times was weak, and fainted, he would become hungry and thirsty. He ate and drank as other men do. He required sleep and rest. He oft times suffered, and in closing up the work or plan of salvation died—God as well as man. A profound mystery. As God and man he suffered, died and rose again, that repentance and remission of sins might be preached in his name, among or to all nations. He forgives iniquity, transgression and sin;—dispenses gifts and graces, is the atoning sacrifice, is Mediator between God and man; as well as head of "the church."

The evidences of his divinity and humanity united, are so incontestably great and over-powering that we will not consume time or space to prove them, suffice it to state that it was absolutely necessary that the nature that sinned should suffer for sin. But he was God that the greatness of suffering and the act of death might be satisfactory to law and God. The plan of salvation embraces the incarnation of the Son of God, the union of the Divine nature with the human nature in one person, his sufferings and death, his resurrection and ascension and the sending of the Holy Spirit. This brings us to notice briefly what is generally termed the "Covenant of grace," the substance of which we give in the language of St. John 3: 16-17. "For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. For God sent his son into the world to condemn the world; but that the world through him might be saved."

1. Covenant in theology is that of works.

2. The covenant of redemption.

3. The covenant of grace.

The first covenant consisted in commands given, required prohibitions, inducements held forth in promises made of God to man. The penalty connected with this covenant constituted it a law. The covenant on the part of man was violated, the penalty incurred, and man constituted a sinner, without hope. The parties of the first part of this covenant possessing within themselves, character, power, qualities, etc., are represented as in council, conferring in regard to man's state, for time and eternity. This conference resulted in the covenant of redemption, consisting of the powers of God in mutual agreement respecting the redemption of sinners by Christ. Observe the first covenant of works is made to reach over into the covenant of redemption; so the second covenant is made to extend over into the third covenant, which we call the covenant of grace, in which God engages to bestow salvation on the sinner, (man) upon the conditions that they believe in Christ, and render obedience to the terms, or conditions of salvation as prescribed in the Gospel.

We have now noted the plan of man's salvation; have briefly passed over the covenants, until we have reached the terms, or conditions, upon which God will save. We leave these terms or conditions as a topic for future communications.

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WALKING WITH GOD.

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And Enoch walked with God: and he was not; for God took him. Gen. 5: 24.

There is not very much said of the life of this patriarch, but what is said is to the point. Whole volumes may be written recording the deeds of the world's great men, but in God's record no time is wasted by entering into useless detail, and the long life of this man, three hundred and sixty-five years, make a biography of only ten lines; and the whole life is summed up in the four words, "Enoch walked with God." Who could wish for a more noble eulogy, a more fitting epitaph? But what does walking with God mean? Where is God, and where does he walk?

While we recognize God as being everywhere, in the sense the term is used, we would not understand that he walks everywhere. And there are many places frequented by professed Christians that we must admit are not walking places of God, and there are many deeds of the same professors that even the world will recognize as being contrary to the deeds of one who is walking with God.